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THE INTELLIGENCER.

REVIEW.

"A Glance at Dean's 120 Reasons for being a Universalist. By J. Walker, Pastor of a Church in Paris, Maine. Portland, Shirley & Hyde, Printers, 1828."—18 mo. pp. 107.

[Concluded from page 89.]

In his Introduction Mr Walker has labored at some length to prove—what indeed no Universalist ever thought of denying, though he falsely represents us, as uniformly denying it—that the words *all*, *every*, &c. in the holy scriptures are sometimes used in a limited sense. Having succeeded in proving by a few passages in the Bible (such as, "the house of mourning—is the end of *all men*," and "*all* turn to dust," when it is a fact, that Enoch and Elijah were translated without dying) that these words are sometimes used in a restricted sense, he seems to think he has proved to a demonstration that there is not a passage in the whole Bible, which speaks of Christ's dying for all men, of God's willing all men to be saved, of his gathering together all things in Christ, &c. that means any more than "a part"! He gives his readers no intimation of the fact, that those instances—few indeed in number—are exceptions to a general rule; nor does he leave any person at liberty to conclude that the words *all*, *every*, &c. are ever used to denote the whole; but having shown that these words in a very few quotations must evidently be understood in a "restricted sense," he strides off as if he had triumphed over their most general usage, and shown that they ought always to be taken in a restricted sense. Now it is well enough known that there are exceptions to all general rules; but no man who meant to be honest, would ever think of alledging, that, because there are such exceptions, the rule itself is thereby destroyed. The truth is, though Mr. Walker has not had the magnanimity to name it, (on the contrary he labors to keep it out of sight,) the words, *all*, *every*, &c. both in the Scriptures and in ordinary language, are nine times out of ten, perhaps ninety-nine times out of a hundred, used in an unrestricted sense. The fact, that there are a few exceptions to this rule, proves nothing as to their general meaning, nor as to their meaning in those passages on which we rely for direct proof in favor of our doctrine. Mr. Walker has labored to no end. He has been fighting shadows. He has been contending for what no Universalist was ever disposed to deny—what none ever thought of denying. If, instead of spending his time to show what every body knew before, that in a few cases, the words *all*, *every*, &c. are used in a restricted sense, he had endeavored rather to prove, that these words in those passages which promise the salvation of *all men*, of *every man*, &c. are there evidently used in a restricted sense, he would have come somewhere near the point. Or if he had favored the world with some correct rule for the interpretation of those words in all instances, whereby his readers might know when they are to be understood in a limited and in an unlimited sense, he would have done something entitled to consideration. But this he chose to disregard; he found it more politic to "envelope himself in darkness" and mystify the subject as much as possible, in order to make his readers believe, that, because there were a few instances in which *all* and *every* are used in a restricted sense, therefore they are always used in this sense! Mr. Walker seems very ambitious of informing his readers that he has been through college, that he knows something about the French, the Latin and the Greek languages; we wish he had been equally ambitious of showing his knowledge of the English language,—of convincing his readers that he was not ignorant of the fact, that exceptions to a general rule are never to be alledged to prove that the general rule itself is "demonstrably inaccurate."

If it be a fact, as Mr. Walker seems to contend, that all those passages of scripture which contain proof of the salvation of *all men*, (for it would seem that he admits the Bible proves that "*all men*" will be saved, as he only labors to destroy the doctrine of Universal salvation on the ground that "*all men*" means a *part* of *all men*)—if, we say, it be a fact, that those texts which prove the salvation of *all men* must be understood to mean a *part* of *all men*, because all, *every*, &c. are sometimes used in a restricted sense; then, on the other hand, we could take advantage of his argument, and prove, that all the texts on which he relies to prove the endless misery of the non-elect, are to be understood also in a restricted sense. For we can prove by as many quotations as he has produced to show that all, *every*, &c. are used in a re-

stricted sense, that the words, *everlasting*, *forever*, *eternal*, &c. are used in the scriptures in a limited sense. Will it not, therefore, follow, on his own reasoning, that the texts on which he relies to prove *everlasting punishment*, use this word in a "restricted sense"?

As long as he contends for what he has endeavored to prove in his Introduction, so long must he give up the hope of ever thinking to prove his doctrine of endless punishment.—For the course which he takes to prove, that our understanding of all, *every*, &c. is "demonstrably inaccurate," will also, and with tremendous force too, prove that his doctrine of everlasting punishment is "demonstrably inaccurate." Mr. Walker can never, with all his ingenuity and sophistry, be able to avoid this.

But why has not Mr. W. done us the favor to quote a few of the passages in which the words *all*, *every*, &c. occur, on which we rely for proof of our doctrine, and attempted to show that in those passages the words are evidently used in a restricted sense? The answer is obvious. He dared not do it. He dared not come to particulars. He could only summon courage to say that *all* sometimes is used in a restricted sense, and then swing his hat and exclaim—there now, don't you see how I have proved that the word *all* always means a *part*? We however will do Mr. Walker and others the favor to quote a few out of the very many passages in which we understand all to mean *all*, and then see with how much force his one sided argument, will apply to them. Isaiah, lvi. 6. "All we like sheep have gone astray; we have turned *every one* to his own way; and the Lord hath laid on him the iniquity of us *all*." Does not the last "*all*" mean as much as the first "*all*"? or as much as "*every one*"? We suppose Mr. W. would say,—it is said that "*all* turn to dust." Enoch and Elijah did not turn to dust; therefore all means a *part*. Hence, when we read "*all* have gone astray," it means *part* have gone astray; "*every one* has turned to his own way,"—*a part* have turned to their own way; and "the Lord hath laid on him the iniquity of a *part*, viz: the elect. All whose iniquities are laid on Christ mean the elect. Hence none but the elect have been guilty of "going astray," none others are sinners; for all means a *part*, and that part is the elect. 2 Cor. v. 10. "For we must *all* appear before the judgement seat of Christ; that *every one* may receive the things in body," &c. According to Mr. W. this means that "*part* shall appear before the judgement seat of Christ," &c.—and that part only, being the elect, "shall receive according to that he hath done, whether it be good or bad." Heb. ii. 9. "That he (Christ) by the grace of God should taste death for *every man*."—i.e. according to Mr. Walker, for a *part*, for the elect only. Col. i. 12. "All things were created by him and for him."—i.e. a *part* of all things were created by and for Christ. St. John, xii. 32. "And I, if I be lifted up from the earth, will draw *all men* unto me," i.e. Christ will not draw *all* but only a *part* unto him. 1 Cor. xv. 22. For as in Adam *all die*, even so in Christ shall *all* be made alive." All means a *part*—the elect;—the elect, therefore, only die in Adam, and the elect only shall be made alive in Christ. Rom. v. 12. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon *all men*, for that *all have sinned*." Death did not pass upon Enoch and Elijah, therefore death did not pass upon all men, nor have *all men* sinned. Rom. v. 18. "Therefore, as by the offence of one judgement came upon *all men* to condemnation; even so by the righteousness of one, the free gift came upon *all men* unto justification of life." All means the elect. Judgement therefore came only upon the elect to condemnation, as the free gift came only upon the elect unto justification of life."

We have produced these few, out of a multitude of passages, just to show how Mr. Walker's argument must destroy his own sentiment. We suppose, however, that wherever the scriptures speak of all being wicked, exposed to punishment, &c. he will recede from his positions and admit that all there means the whole; it is only when the Bible speaks of Christ's triumphs, of his securing a salvation as extensive as the dominion of sin, that he feels desirous of destroying the plain and palpable meaning of this word. The inscriptions on the dark side of the picture, he is willing should mean as much as they will; but the equally positive ones on the light side, he is anxious to mutilate and destroy. What a soul must a man have, whose delight it is to wrest language from its obvious import for the sake of mak-

ing the worst of the Gospel of Christ, of throwing gloom and horrors where peace and joy should reign, and of disturbing that hope and confidence in God which the Gospel was intended to inspire! What Mr. W. says of Universalists, may, we think, apply very aptly to himself:

"Their arguments would take wings and fly away, if they did not keep out of sight a part of the truth, pervert language, and envelope themselves in darkness."

We said in our last that it was not our purpose to notice, by way of replying to, Mr. Walker's contradictions of the texts quoted by Mr. Dean. This is a duty which it may not be our province to discharge at present, as it belongs rather to Br. Dean, who will probably take occasion to expose the weakness and fallacy of his objections. We promised however to quote from the Glance enough just to let the reader see the drift and character of the work. We will then make a few quotations, preferring those that are short for convenience sake, having little room—and we know we have already taken too much—for very long extracts from this "one sided" production. Mr. Dean's first Reason for being a Universalist is as follows:

"REASON I.

"God has declared by St. Paul, 1 Tim. ii. 4, He will have all men to be saved."

Mr. Walker's Reply. "The word here translated *will*, is not expressive of a *purpose* or *decree*. It is not the same word, which the apostle uses in Rom. viii. 29, 30, and other places, where he declares the gracious purposes of Heaven. It here expresses merely the *preceptive will* of God, which requires 'all men to be saved,' by coming 'unto the knowledge of the truth,' or, in other words, receiving and obeying the Gospel. God commands all men to be saved; and, as the means of salvation, to come unto the knowledge of the truth."

We thought the orthodox had got about sick of imposing upon people by harping upon a pretended distinction between what they call God's *revealed will* and his *secret will*,—the latter being directly contrary to the former. But it seemeth that when sorely pressed, they resort to the same unintelligible and unreal mystifications. The design of this is to prove by what is not revealed [how came they then to know so much about it?] that though God says it is his will that all men should be saved, yet that it is not his will they should be saved. Mr. W. we suppose, thinks he has made this out by harping upon the *scriptural word preceptive*. He admits that "God commands all men to be saved," and yet denies that he wills the salvation of all;—of course his will is to his command opposed.

"REASON XI.

"The first intimation of salvation in the scriptures, contained in the declaration of God to the serpent, imports the destruction of all evil. Gen. iii. 15. The seed of the woman 'shall bruise thy head'."

Mr. W.'s Reply. "I never knew before, that bruising the head of a General [quæ] General Serpent?] strikes him, and all his soldiery, into non-existence. Our Fathers bruised the head of the English nation, broke in sunder the chains of oppression, and became a free and independent people; therefore, according to the Universalist logic, Old England, head and members, is all plunged into the gulf of annihilation. But seriously, a serpent's head may be much bruised, without terminating his existence."

Mr. W. seems to be very unwilling to believe that the devil is to be destroyed. He would probably consider such a result a great calamity to the church: indeed how could Mr. W. and his friends get along without him? Seriously Mr. W. ought to know that the original Hebrew translated "shall bruise thy head," imports that Christ shall inflict a fatal wound. But Mr. W. thinks Christ will be able to do no more than to give him a harmless rap on his head! Let him read Heb. ii. 14. "That through death he might DESTROY him that hath the power of death, that is, THE DEVIL."

"REASON LV.

"Isa. xlvi. 23, 24, I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return; That unto me every knee shall bow, and every tongue shall swear. Surely shall say, in the Lord have I righteousness and strength; even to him shall come; and all that are incensed against him shall be ashamed."

Mr. W.'s Reply. "All will at last acknowledge the right of Christ to be their Sovereign and Judge, and will bow to him either as obedient subjects, subdued by grace, or as incorrigible enemies, destroyed by the sword of his justice. [We have Mr. Walker's say so as authority for this, and that is all!] The passage keeps in view two totally distinct characters; those who glory in the Saviour and those who are incensed against him. It is only the former, who shall say 'In the Lord have I righteousness and strength.' [Not so,—it is "every tongue" that shall say this.]

On the text Rom. v. 18—20, assigned as

Mr. Dean's 60th, 61st, 62d and 63d Reasons,

viz: "Therefore, as by the offence of one,

judgement came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life," &c. &c. Mr. Walker remarks, "There is nothing in the chapter, which can be made to say, that Adam and Christ represented an equal number of the human race!"

"All men being justified by the righteousness of one, means, all who are justified, at all or ever, obtain it in this way."

Mr. Walker assumes a *personal responsibility* when he undertakes to lay it down on his own authority, or that of Dr. Watts, what is the meaning of a text which makes a declaration directly contrary to the meaning he is pleased to give it. Again, on the above verses, he says: "By the offence, even that of our first parents in partaking of the fruit of the interdicted tree, judgement came upon all men [quæ] Does 'all men' here mean a part? to condemnation; but to all believers the free gift is of many offences, even all their sins, unto justification."

Here is another instance of his impertinence in altering the word of God. The text says "the free gift came upon all men (the same 'all men' which the 'judgement' came upon) unto justification of life"; but Mr. Walker, being much wiser than Paul, interposes his authority and declares, that Paul did not tell the truth; that the gift did not come upon all men, but only on all "believers"!

"REASON LXXXIV.

"Luke ii. 10, Behold, I bring you good tidings of great joy which shall be to all people."

Mr. W.'s Remarks.—"If 'tidings' of a way of escape from a temporary punishment, in which many Universalists believe, be 'good tidings,' how exceedingly good must be the 'tidings' of a way of escape from an endless punishment?"

"If sin deserves no punishment more than the trials and afflictions of this life, the 'tidings' of the gospel scarcely deserves the appellation of *good*. [Mr. Walker ought to know that Universalists do not believe, that the gospel is good on account of its offering a way of escape from any merited punishment.]

No where is the value of the gospel mentioned on the ground that it saves men from the punishment, either "temporary," or "endless," due to their sins.]

"In a word, according to any and every form of Universalism, the gospel tidings are not very good; but, according to the opposite doctrine, they are 'good tidings' INDEED—ininitely good tidings."

That is, it would not be "very good" tidings to be assured by God, that all men shall finally be made holy and infinitely happy; but to be assured that an "opposite doctrine" is true, viz. that a large part of our fellow beings shall suffer inconceivable tortures to all eternity, would be "good tidings" INDEED—ininitely good tidings!"

Mr. Dean, in giving his 116th Reason took occasion to remark, that he considered the fact, that God has made it the duty of all men to repent and believe, as an evidence that he had willed their salvation; because repentance and faith being the *means*, and salvation the *end* brought about by those means, he could not require the former without intending the latter. This argument being so plain and scriptural was very offensive to Mr. Walker. Hence after quoting the following from Mr. Dean,

"If all men are not chosen to salvation, it could not be their duty to repent and believe, which are the *means of salvation*, and as such are urged upon the people, Mr. W. breaks out in a passion and exclaims,

"This sentence, to speak plainly, is full of impiety and atheistical licentiousness!"

All along, throughout the Glance, Mr. Walker has used such intemperate and intolerant language toward Br. Dean. He seems to pride himself in employing the most impudent and disrespectful language towards that individual. And here we would say, once for all, to those who may have thought

that in this Review, we have spoken with too great a want of respect towards Mr. Walker, that he has, in our opinion, by the manner of his attack on Mr. Dean, forfeited all claim to the respect of an opponent. Had he met Mr. D. in the same spirit of candor and fairness which are every where manifested in his Reasons, and come to the consideration of them, with a tolerable share of respectful and kind feelings, we should have spoken of him and his work in a very different manner from what we have. We know nothing of Mr. W. personally. But judging from his book alone, we cannot avoid the conclusion, that he is one of that kind of persons on whom respect and argument would be entirely lost,—a person who is incapable of estimating the value of either. We hope we are erroneous in this; but it must take something besides his book to convince us that we are so. In some instances there is, indeed, an appearance of argument

in his Glance—at least his sort of people will call it argument; but it consists chiefly in cant phrases, which, whether they have any meaning or not, are supposed by them to be conclusive because of their sanctity in the calvinistic church. In his quotations of scripture too, he depends almost invariably upon the prepossessions of his calvinistic readers to give them the meaning, however false it is, which limitarians have been taught to attach to them. His quotation of them will never convince us that he is right; because, believing that he and they are erroneous in their understanding of them, we are satisfied in our minds that they do not legitimately support his views. We could hope that something might induce reflection in Mr. W.'s mind; that he might, by the grace of God, be brought to see many of his present inconsistencies, and to behold and embrace the truth as it is in Jesus. Could he once obtain it, he would think it well worth every worldly sacrifice. Let him be brought to believe in the true gospel of Christ, to rejoice in the promised triumphs of his grace, and he would think and feel very differently from what he now does in relation to that glorious plan of infinite love and salvation which he now berates and despises.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN INTELLIGENCER.

MR. BALFOUR'S VIEWS.

We have received several copies of "Balfour's Essays" in this town. They bear every impression of having been written by a man of erudition and talent. Their expression is bold and independent; and seems to be almost fearless of contradiction. They appear however to have been penned with honesty and candour; and the author in some places seems almost to urge a reply. At any rate, if any one conceives him to be in an error, he is anxious to have it pointed out. His definition of the words rendered *soul*, *spirit*, &c. I presume will not be disputed.—As these Essays are now before the public, I feel it a duty to state that Mr. Dods has delivered a series of Discourses the year past to the First Universalist Society in this place on this very subject. He denies the immortality of either *soul* or *spirit* in this state of existence; argues that at death he wholly dies, and that the resurrection is his only hope, and that its certainty rests altogether on the resurrection of Christ. In his first discourse he argued the plausibility of two resurrections—one as having taken place on the coming of Christ at the destruction of Jerusalem—and another as yet future.—This idea he defended with considerable ingenuity, founded on what appeared to many of us scripture testimony. In his next discourses he proposed carrying the subject still farther. As a foundation, he first delivered three discourses on the character of Jesus Christ and his resurrection. His ideas were mostly new to us, and I presume would be to the public.

On examining Mr. Balfour's prospectus, he declined publication, supposing he would occupy the whole field of his labors, and save him the task of appearing before the public as an author. The "Essays" have now appeared but do not occupy Mr. Dods ground, except on the mortality of the *whole man*. In this they agree. There is considerable anxiety in this section to know which of the two is right. I do not pretend that Mr. Dods is to be compared with Mr. Balfour in point of scholarship, but he is, however, a good scholar and a candid man. He never preaches without informing his audience, and I have no doubt that his discourses would equally inform the public. I have brought this notice before the readers of this paper hoping that he will be hereby induced to publish his discourses, or state his views fully in the Intelligencer.

E. H.

FOR THE CHRISTIAN INTELLIGENCER.

BALFOUR'S ESSAYS.

Mr. Editor,—I have twice read Mr. Balfour's Three Essays, and his remarks on Mr. Hudson's letters, recently published, and I am fully persuaded that of all the books that I have read, there is but one, and one only, that I prefer to Balfour's, and that is the *Bible*. I am well pleased to notice that the force of his arguments are drawn from that *book*. He disclaims all books put in competition with it, and by one single fact, contained or recorded in that book, proves that the whole system of the Christian religion is grounded and rests upon it, viz: the resurrection of Christ from the dead. On this fact my only hope of future life & immortality rests—and this is not a vain hope. This hope is predicated on the abundant mercy of our blessed God and Father. See 1 Pet

THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE.....PAUL.
GARDINER, FRIDAY, JUNE 13.

INSTALLATION, &c. IN NORWAY. The account of the Recognition of a Universalist Church, and the Installation of Rev. Benj. B. Murray as Pastor of the same, in Norway, on the 20th ult. will be found under the head of Original Communications. We unite with the writer in the hopes he expresses for the peace and prosperity of this branch of our spiritual Zion.

— A correspondent wishes us to call the attention of J. W. H. to the request of "An Inquirer," inserted in this paper of March 28, last. We presume the request must have been overlooked or forgotten by the former, else it would have been attended to before this.

Does the reader believe, that if there were, say twenty adult males belonging to the Calvinistic or Arminian denomination in any town in this State, they would not organize themselves into a society and obtain preaching from a minister of their sentiments a large part if not all of the time? Ought we not to do as much for truth as they do for error? and is there hardly a town in Maine where there are not as many as twenty worthy Universalists? Let us imitate our opponents in an engagedness in the cause—if in nothing else. Then would the truth soon "run and be glorified" in every direction.

We learn that Rev. SETH STETSON, late of Salem, has received and accepted an invitation to settle with the Universalist societies in Bath, Brunswick and Bowdoinham. He will preach in each place one third part of the time. Dr. Stetson was for many years an able and highly respected Congregationalist Clergyman settled over a church and society in Plymouth, (Mass.) He is a venerable and highly useful minister, and we hope that the connexion formed between him and the societies above named may prove lasting and be the means of doing much good in the name of the holy child Jesus.

DIVERSITY OF MANKIND. There are now 800,000,000 of human beings on the earth:—there have been more than a million times that number in the world, and may be as many more yet to exist; and there never have been, are not now, nor will there ever be, any two of that innumerable multitude exactly alike.

ANECDOTE. A person in this vicinity, who has recently been converted to Calvinism, was expressing to a Unitarian a few days since, his disapprobation of Rev. Mr. ——, a Unitarian Clergyman, observing that he did not like his doctrine. Why do you not like his doctrine? "Because he does not believe in endless misery." How do you know he does not believe in endless misery? "Because he does not preach it." What makes you think he does not preach it? "Because whenever he says any thing about the punishment of the wicked, he always uses scripture language."—An honest confession that endless misery is no where taught in the scriptures.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN INTELLIGENCER.

TO "CAIUS."—No. 3. Sir:—I alluded in my last paper to your inconsistency in saying that our Saviour "did not satisfy the vain curiosity of the Jews," who inquired of him, if there are few that be saved?—in other words, that he did not answer the question at all,—and yet asserting almost in the same breath, that the passage is itself an evidence that he taught limitarianism! Having in that number shown, as I should think satisfactorily to yourself and every other person, that the passage is not an evidence that Christ taught a doctrine different from Universal salvation, and having then promised to show that Christ did answer the question, and that too in such a manner as to expose the partial notions of his limitarian inquirers who believed that only a few would be saved, I now come to redeem this promise.

But on a review of your "Friendly Monitor No. 20," I find that there is no need of my proving that part of my promise which asserts, that Christ did answer the interrogatory of the inquiring Jew.—For though you say, that our Saviour did not answer the question, yet in the very next words after your statement to this effect, you proceed to argue from some quotations which you make from his reply, that he did "gratify the vain curiosity of the Jews" by sanctioning their doctrine that but few would be saved. It is true that you have here betrayed another of your inconsistencies; but as in it you virtually acknowledge your first statement to be false and admit that he did answer the question, there is no necessity of my laboring to prove the fact. It will be more to the point to ascertain what his answer was—whether he confirmed the inquirer in his opinion that but few would be saved—an opinion dearer to the Pharisees than any other article of their creed—or whether he taught him his error and condemned

his limitarian sentiment. You say he confirmed the Jew in his belief—that he urged upon him the doctrine that but few would be saved. The following is the manner in which you endeavor to make this out.

"Instead of satisfying their vain curiosity by informing them whether few or many, would be saved; he brings the matter home to themselves and exhorts them to 'strive to enter in at the strait gate'; assuring them, that 'many would seek to enter in and should not be able.' And again he says, 'Because strait is the gate and narrow the way that leadeth to life, few there be that find it.' 'I am the way,' saith Christ. Now if Christ is the way, and few find him; does it not follow that some are lost? [that none but a few are saved?] 'For no man cometh unto the Father, but by me.' Now if no man can go to heaven but by Christ, and few find him; 'and some will not come unto him that they might have life,' it follows that such must be lost."

You appear to be so ignorant of the intent and legitimate application of the above passages which you have collected promiscuously from various parts of the Bible and jumbled together without order, that I much fear I have engaged in a hopeless task if I expect to convince you of the error of your conclusions. You seem to have taken it for granted that Christ's admonition to the Jews to strive to enter in at the strait gate, means, that they should pass through all the distortions and throes of a Calvinistic new birth, and travel in the very thorny and disagreeable road of religion, in order that they might escape eternal misery and be happy in heaven after death; not thinking how inconsistent, on such a supposition, it would be to exhort them to strive to get religion, holding out as an inducement thereto, that many should seek to enter in and should not be able! Is this the encouragement which limitarians of the present day hold out in order to induce people to strive to get to heaven? Do they say to their hearers, "strive to enter in;" and then assign as a reason and encouragement why they should strive, that many shall seek and not be able? Do they not rather say, strive to get religion, for all who "seek shall find?" You also seem to suppose that the "kingdom of God" into which the Jews were exhorted to strive to enter, was heaven itself; not observing that they were told, that they themselves should be "thrust out" of it, which supposes they once were in it; for how can persons be "thrust out" of a place they never were in? Were the Jews thrust out of heaven—the place which no unclean thing entereth, and which no clean thing, once admitted, ever leaves? Again you assert, that the fact that few find Christ (in the present tense) proves that all but that few "must be lost." Say you, "Now if Christ is the way and few find him; does it not follow that some are lost?" i.e. that all are lost to all eternity but a "few"! It does, Sir, by no means follow, that because there are a few, say to day, who find Christ, all but that few never will find him but be eternally lost. Why? Because, though but a few may find him to day, many may find him to-morrow, and all may find him at last, and consequently be saved. "Because strait is the gate and narrow the way that leadeth to life and few there be [present] that find it." Now you add, "if few find Christ; does it not follow that some [all others] are lost?" No, by no means; because the circumstances which exist to day do not prove that the same circumstances will always exist. Could you, Sir, prove, what is not proved by the texts you have quoted, that all but a "few" never will find Christ; then indeed you could say with much more propriety, that all but a few will eternally be lost. But can you, or any one else, prove this? I am sure you cannot. For though it is clear that "no man cometh unto the Father but by Christ," and there were but few in our Saviour's day who found him; still it is an eternal truth, proclaimed by Jesus himself, that he "will draw all men unto him;" and that "he that cometh unto him shall in no wise be cast out." Says Christ—"No man can come unto me except the Father who sent me draw him"—"he that cometh unto me [being thus drawn] shall in no wise be cast out,"—and "I, if I be lifted up from the earth, will draw all men unto me." Thus, "all men" are to be "drawn unto Christ," all are to "come unto him," and consequently all are to be saved. Here is proof as to what shall be; yours is proof only of what was centuries ago,—a state of things, which, however unpleasant it might have been at the time, was not always to remain; for though there were few that found Christ at the time he made that statement, the time is to come when "all shall know him," "when all shall see [enjoy] the salvation of God," when "all are to be drawn unto him."

Let us now look to the reply our Lord made to the question, "Are there few that be saved? and see whether he confirmed or condemned the limitarian notions of the Jews.

"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." When once the master of the house is risen up and shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us; and he shall answer and say unto you, I know you not whence you are: then shall ye begin to say, 'We have eaten and drunk in thy presence, and thou hast taught in our streets.' But he shall say, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see [your fathers] Abraham, and Isaac and Jacob, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from

the west, and from the north, and from the south, and shall sit down in the kingdom of God. And behold! there are lost which shall be first, and there are first which shall be last."

Now who does not readily perceive that all this was addressed to the Jews, and that it was intended to have a particular application to their case as then existing? The house of Israel having made void the commandments of God by their traditions, and having left the simplicity of the true faith and become depraved in their doctrines and in their hearts, had degenerated into limitarianism. They believed that but few would be saved, and that that few was themselves—just as modern limitarians now believe, and that too of themselves. When Christ entered the world, he came to restore the genuineness of the true faith, to expose the errors of a religious world and to reform mankind by the energies of the truth. The old dispensation was about to be abolished, and he was about to establish a new one—to erect a spiritual kingdom for the hopes and salvation of all mankind. Let it here be remembered, that the words *kingdom, government and reign of God*, are all synonymous terms. When he was on the earth the door was opened, an opportunity was freely granted for the Jews to enter his kingdom, or to enjoy the blessings of the new dispensation or reign of Christ. Hence he exhorted them to "strive to enter in"; because the time was near at hand when, in the wise counsels of God, "the Master of the [new] house" would "shut to the door," and it would be too late for them to be embraced in the privileges of the new dispensation—they would then "not be able." The Epistles of Paul and others abundantly teach, and all history confirms the fact, that after Christ had arisen, the Jews as a nation were "thrust out of the kingdom of God,"—thrust out of their former privileges; God "blinded their eyes"—"hardened their hearts that they should not believe," and, as Paul expresses it, "Therefore they could not enter in." After the destruction of Jerusalem, the "kingdom was taken from them and given to another"—the Gentiles. The door was shut by him that shutteth and no man openeth, and they "could not enter in." They still "stand without," crying "Lord, Lord, open unto us," supplicating for a return to their former glory and restoration of their ancient privileges. But they "seek and are not able" to obtain the object of their wishes. Christ "knows them not" as members of his kingdom.

In this manner did Christ teach them, that so far from being entitled to exclusive privileges as objects of Christ's reign, they must consent to enter on a par with the Gentile world, having no greater privileges than the latter; and that too immediately, else it would be too late. The door was about to be shut against them as a nation, and they were to be left, as they now are, "where is weeping and (figuratively) gnashing of teeth." But Christ does not leave even them there forever; for he adds in conclusion, "And behold! there are last that shall be first, and there are first that shall be last." That is, instead of your being the first that shall finally be saved, as you suppose on account of being the first who received a dispensation from God, you are in fact to be the last! and instead of being the only ones who shall go to heaven, the Gentiles, whom you consider out of the covenant, but who are the last to receive a dispensation from God, shall also be saved, and that too before yourselves! "There are last that shall be first." Paul, in confirmation of this, testifies, that "the Jews have not stumbled that they should fall," finally, but "blindness in part hath happened unto Israel until the fulness of the Gentiles be come in, and so all Israel shall be saved." The Jews are, therefore to remain in their present blindness until the fulness of the Gentile world first come into the blessings of the "new and better covenant," when all the former also are to be brought in and "saved." And you, Sir, very well know, that "the fulness of the Gentiles" and "all Israel," constitute the whole and every member of the human family.

Thus Christ, in answer to the question, "Are there few that be saved?" proved as plainly as could be proved, that all mankind are finally to be saved; and to this truth, so unwelcome to the limitarians of his day, as it is to those of the present, he added a fact which was still more cutting to the partial notions and exclusive hopes of the Jews. He assured them, that though they would finally be saved, yet they would be the last to receive salvation; while the Gentiles—the non-elect, whom they considered irreligious and objects of God's hatred and wrath,—were to be saved first. In this way he at once condemned their limitarian notions, and wounded the partial pride which naturally grows out of them.

In my next I shall take notice of your criticisms on the scriptural use of the words, forever and ever, eternal, &c. I remain, &c.

GAIUS.

As "Caius" maintains on the authority of the interrogatory proposed to our Saviour and his reply thereto, that only a few will be saved, it may not be improper for us to make one or two quotations, in this place, from one of his orthodox brethren, Rev. Joseph Walker of Paris, author of the "Glance at Dean's 120 Reasons;"—on page 27 Mr. W. says:

"If it be asked, whether it be a sentiment among the believers in future eternal punish-

ment, that a large proportion of the human race will be saved, I answer, Yes.

Farther down on the same page he adds:

"At the last day, it will be seen, that hundreds, if not thousands, will be saved, to one that is lost. Though often reproached and slandered, as maintaining that 'Satan will finally run away with far the greatest part of God's rational offspring,' the orthodox believe no such thing. See Hopkins on the Millennium, Edwards, Emerson, &c."

We rejoice to find the orthodox making such advances towards Universalism, and are not displeased, to notice the tribute which they pay to the excellency of our views when they are free to admit that the imputation of a belief, that but few will be saved, is a "reproach" and a "slander." We hope they will continue to "increase their faith" as it relates to the number saved, until they shall become convinced, that it will be still less a "reproach" upon them if they admit that God will finally save the whole. But if it is licentious to believe that all will be saved, is it not proportionably as licentious to maintain, that "thousands will be saved to one that is lost"? And, on this rule, is not that sentiment the least licentious and the most encouraging to virtue, which asserts that there will not be one saved? Certainly it is, if that is the most licentious which teaches that all will finally be made holy and happy.—ED.

FOR THE CHRISTIAN INTELLIGENCER.

THE CAUSE OF TRUTH IN BATH.

Br. DREW.—Believing that it is ever gratifying and cheering to the hearts of all liberal christians, especially those of the Abrahamic faith, to hear of the prosperity of Zion, I will give you a few items concerning our prospects here. Notwithstanding we are oppressed as far as the laws of our country will admit, and a majority of the people seem to give heed to seducing spirits and the doctrine of Devils, yet when I contrast the present with the past I have great reason to rejoice and be thankful. Six years ago there never had been a single lecture delivered in this town in favor of universal reconciliation, and I believe not more than two religious papers were at that time taken in the place in favor of this glorious doctrine; whereas now we have preaching occasionally, and there are nearly forty papers in favor of universal reconciliation received every week. Notwithstanding all our discouragements, our prospects I think on the whole are quite flattering. We have a society of about 40 members; there are many who are members of different churches in town that are firm believers in universal reconciliation, who no doubt before long will make it manifest to the world.

We have engaged a worthy Brother, (Rev. S. Stetson,) to labor with us a third of the time the ensuing year. He is said to be a man of good feelings and excellent moral character, and I have no doubt he will do much in aid of the cause of truth. If we should succeed for five years to come, as we have the five years past, we shall have preaching constantly and a house of our own; all we have got to do to accomplish this, is only to do for ourselves what we have been doing for others. It is my prayer to God, that we may be up and doing, and let the world see that we are consistent universalists.—We are commanded to be perfect as our Father in heaven is perfect; and as the God we profess to worship is good to all, we must prove our faith by being good to friends and foes, and try to convince our fellow creatures that God is their best friend, and that we are alienated from him by unbelief and wicked works. Let us exercise ourselves unto godliness; for "godliness is profitable unto all things," having the promise of the "life that now is and that which is to come." This is a faithful saying and worthy of all acceptance; for therefore we both labour and suffer reproach because we trust in the living God, who is the Saviour of all men, specially of those that believe.—"Take heed unto thyself and unto thy doctrine: continue in them: for in doing this thou shalt both save thyself, and them that hear thee." Paul says, "These things command and teach."—The Apostle declares he tells the truth in Christ and lies not when he says, God will have all men to be saved. For promulgating this blessed doctrine, our Saviour bled and died by the hands of the cruel Jews, for it was mortifying to their pride in the highest degree to think that others were to be saved as well as themselves. They could not submit to the humble doctrine Christ taught. They were willing to be saved themselves, but could not bear the idea that others who were, as they thought, far beneath them, should receive salvation; therefore they would not have this man to reign over them. It is just so now. As soon as any one attempts to vindicate what Christ has declared he will do before he delivers up the kingdom to his Father, they immediately begin to rail, and cry, "away with him!" But let not these things discourage you. Remember what the angels said to the shepherd; "fear not." If you cannot have preaching, you can meet together in conference meetings, and like the Bereans search the scriptures. Place not too much confidence in catechisms and other books written on the Bible, for they are too apt to give wrong meanings to the scriptures.—Let the Bible speak for itself and it will not be such a dark obscure book as too many suppose. God has endowed us with

reason to reason together; in meeting together often, we shall find that a union of sentiment will knit us together and make us stronger. Then let us say we will meet together often, and remember, Christ has declared where there are "two or three in the midst." Only believe you can do, and meeting here every Sunday evening, and it is well attended. We are *w* hopes soon to have a bible class and Sunday school. Though it is grievous to see so many disposed to persecute us, and to see so many plans laid to stop our preaching &c. the language of the Apostle to the Corinthians will often apply to us. "We are perplexed, but not distressed; cast down, but not destroyed." Yet we have great reason to praise and thank God that these people have no power in government, as formerly, to prepare the rack, the fire, and the halter; but as many of them no doubt are sincere in opposing us, and think they are doing God service, let us endeavor to exercise that charity towards them which we ought to have received, and do to them as they ought to have done to us.—Let us do as well as say; for we may embody ourselves together and perfect ourselves in theory, but if we are deficient in practice, it is all vain; it is like faith without works which of course is dead,—like a sounding brass and tinkling symbol. If we believe Christ died to save a lost world, and none can be saved in sin, how immense the work to be accomplished; how clear it is that we must be born again, for all have sinned and come short of the glory of God; we must be renewed in our temper and minds, before we can realize this salvation.

How lamentable that vice and ignorance bear such sway over the human mind! How distressing to the heart it would be if we believed it would always remain! I have seen such villainies practised by those who professed better things, that at times it seemed it could not be forgiven, and I should believe in endless punishment did not the scriptures declare that sinners should be humbled and brought low, and that they shall be punished for good, and that there will be an end of transgression and sin, that the devil and his works shall be destroyed and the time come when universal happiness shall reign.

Watts says:—

"That day shall show thy power is great
When saints shall flock with willing minds,
And sinners crowd thy temple gates
Where holiness and beauty shines."

Yours, &c.
NATH'L SWASEY.
Bath, May 31, 1823.

MISSIONARIES AT THE SANDWICH ISLANDS.

[We have for sometime had our suspicions—suspicions approaching towards a belief for we have not been without reasons for believing—that the many accounts of the sufferings and of the success of missionaries on foreign stations which appear in the religious newspapers of this country, are very high wrought if not in many instances quite untrue. The following interesting letter from a very respectable gentleman of Oahu, who has had every opportunity of knowing the facts as they exist at the Sandwich Islands, confirms our previous suspicions, and will, we think, present the missionary concern there in its true character. It may be relied on as being strictly correct;—our readers will find it interesting.

We very well recollect seeing the abuse which our orthodox Journals lately heaped on our patriotic country-men, the gallant PERCIVAL, of the U. S. navy, for daring to tell the whole truth concerning the conduct of the American Missionaries at the Sandwich Islands. We are happy to have it in our power to insert a generous testimony to his worth and innocence. We have no doubt that one great object of the Missionaries, is, to make themselves rich by practising on the cruelty of the ignorant and un-informed people whom they are professedly sent there to enlighten and reform.]

FOR THE CHRISTIAN INTELLIGENCER.

BRUNSWICK, June 2, 1822.
Mr. DREW.—A friend in this vicinity has had the politeness to favor me with the perusal of a letter which he lately received from a relative residing in Oahu, one of the Sandwich Islands. The writer is a native of this State and has been in mercantile business in Canton and the above mentioned place for seven years past, where he has had a good opportunity of observing events which have been passing in that quarter of the globe. That the readers of your excellent paper might see to what extent *pecus fraud* is suffered to usurp the place of truth and honesty, I proceed to give a few extracts touching the proceedings of our Missionaries in that dark corner of the earth.

"Much has been said in the public pa-

pers relative to the conduct of Captain

PERCIVAL of the United States' Schooner

Dolphin, while at this place; but let me

tell you that many worse men are about

than Capt. P.; and had the Missionary

Society for Foreign Missions men as capa-

ble of filling their offices as Capt. P. is of

his, there would be more done and less

said. It is really enough to shock any

one possessing a tolerable degree of mod-

esty, to see the accounts of the sufferings

and privations of the Missionaries at

EASTERN CHRONICLE.

THE CHRONICLE.

"AND CATCH THE MANNERS LIVING AS THEY RISE."
GARDINER, FRIDAY, JUNE 13, 1828.

they would have been pounding iron, making shoes, and shoving the jack plain, and been glad to set down to common dinners; while here they live like Noblemen, with numerous servants in attendance. In fact good mechanics have been spoiled to make poor ministers. Perhaps you will think I am not friendly towards Missionaries; but I assure you I am a friend to all the good undertakings of Mission Societies to use means to send light to the dark parts of the globe, but at the same time think it a *libel* on the mercy and goodness of God, that such men as could not figure at home should be sent this distance for the purpose of enlightening this people.

"What have they done? The two first years passed away and nothing was done; and for this reason,—they were not capable of beginning; and had not Mr. Ellis, an English Missionary from the Society Islands come among them and put them in the way of doing, they never would have commenced; and now to behold the *swelling* accounts of the *wonderful works* performed here, is too much for a cool observer (residing here) to read without *feeling* for those who read and swallow the same, without the least mistrust that *seven eighths* is *untrue*."

N. B. I have been at some trouble to procure the letter from which I have taken these extracts, and perhaps it may be well to inform you, that I am personally acquainted with the author and know him to be a man of good character and understanding; and for his veracity, all who know him will readily vouch.

A FRIEND TO TRUTH.

FOR THE CHRISTIAN INTELLIGENCER.

INSTALLATION &c. IN NORWAY, ME.

Norway, June 3, 1828.

Br. DREW.—Sensible that any intelligence relative to the prosperity and establishment of Gospel Truth, is duly valued by all hearts, which, like yours, are engaged in, and ever alive to promote it, I am truly happy in communicating to you the manifest tokens of our regard for the same in this place. On Thursday last, the first Universalist, Independent Society of Norway and Paris, assembled at the Hall of Br. Ezra F. Beal in this village, where, after solemnly invoking the blessing and direction of Almighty God, we with the utmost harmony performed our preparatory services.

A Church, consisting of eighteen members, was happily united in the fraternal bands of Christian love and friendship.—We repaired to the house of God; and the services on this occasion were conducted in the following order:

MORNING SERVICES.

Harvest,—*Ode*.

Introductory Prayer, by Rev. H. Hawkins.

Hymn.

Sermon, by Rev. J. Bisbe, Jr. from 2 Pet. i. 5, 6, 7.

Recognition.

Dedication of the Church, by the Pastor elect.

Hymn.

Concluding Prayer and Benediction, by Rev. J. Bisbe, Jr.

INSTALLATION SERVICES.

Hymn.

Introductory Prayer, by Rev. H. Hawkins.

Hymn.

Sermon, by Rev. J. Bisbe, from 2 Tim. iv. 4.

Installing Prayer, by Rev. J. Bisbe, Jr.

Delivery of the Scriptures and Charge, by Rev. H. Hawkins.

Fellowship of the Churches, by Rev. J. Bisbe, Jr.

Hymn.

Benediction, by the Pastor.

The congregation was large, and we regret, that a considerable part of the males could not be accommodated within the walls of the Meeting-house. The services of this occasion were highly interesting, and a becoming solemnity characterized all present. We can truly say, that our hearts have been refreshed, our hands have been strengthened and our borders enlarged.

And may the God of Zion preserve this kind and affectionate people—with fruitful showers of divine grace, may He oftentimes revisit this garden of his love and care,—nourish every branch of the true vine throughout the earth, till we all come into the unity of the faith, to be united with the church of the first born in heaven.

Respectfully, your friend and brother,

BENJ. B. MURRAY.

FOR THE INTELLIGENCE AND CHRONICLE.

TO
Farewell! if ever thought sincere
Hath dwelt within my breast,
Thy chaste remembrance I'll endear,
Upon my heart impress.

Farewell! thou dearest and thou best,
In absence doubly dear,
May all the blessings of the blest,
With thee be ever near.

Farewell! engraven on my heart,
Thy name shall ever be,
Till time with his destructive dart,
Shall set my spirit free.

Farewell! my thoughts are still with thee,
Till soul and body part,
Ah! then one moment think of me,
When far removed thou art.

M.

Wm. CLARK, Esq. of Pennsylvania, has been appointed Treasurer of the U. S.

organization of the Legislature. It is supposed however that he was able to attend the early part of this week, when he probably took the oath of office. The Legislature have examined the returns of votes for Governor Bell had 21,149 and Benjamin Pierce 18,672.

Joseph Gales, Jr. editor of the National Intelligencer, has been re-elected Mayor almost unanimously.

PERSECUTION. It appears by a slip received on Sunday last from the office of the *Maine Baptist Herald*, that an effort has been made to destroy that establishment on account of the patriotic stand taken by the Herald against the popular craft and wily plans of certain religionists we have in this country. Advantage was taken of the personal embarrassments of Mr. Griffin,—his tools were taken from him, and, consequently, he was unable to print the number of the Herald due last week. The "coalition," as he calls his persecutors, he says will not be able to succeed in destroying the liberty of his press. The list of subscribers for his paper is large and increasing. We hope he will rise over the machinations of his adversaries, and become convinced by his experience, of what we are satisfied from our own, that a large proportion, we do not say all, of the leaders of what is called the orthodox party, are, in fact, unfriendly to free inquiry, religious liberty, equal rights, and, we fear, strangers to the pure and generous spirit of christianity. If a man will pronounce their Shabbeth, and go at their bidding,—why, he may enjoy his liberty—the liberty of serving them; but if he will not—if he dares think for himself and speak and write as he thinks, he is in danger of being persecuted, and if possible, destroyed. There is one consolation yet remaining—they have not, what they are bent on obtaining, the political power of this country. Let the Herald continue to expose their plans directed to this end, and it will deserve well of its country. Truth in a land of liberty must ultimately prevail.

DISTRESSING. From a Quebec paper of the 21st ult. is taken the following melancholy account of the loss of the brig Superb, Capt. Cain, bound from Bristol, Eng. to Quebec.

The Princess Royal, at the entrance of the Gulf, spoke the Catharine and Ann, bound to Miramichi. This vessel had fallen in with a boat of the Superb, Cain, from Bristol to Quebec: out of seven hands in the boat at the time she left the wreck, only then survived, one of whom died soon after getting on board; the other (Benjamin Orchard) had been severely frost-bitten up to the knees; he stated that they had been ten days in the boat, during which period, being unprovided with any article of subsistence, they were compelled to the painful necessity of satisfying the irresistible cravings of nature, by living on the bodies of such of their unfortunate companions as had alternately sunk under the weight of their sufferings. The boat of the Catharine and Ann on nearing that in which were these unfortunate men, was at first unable to discover any living being in her, the survivors being so much reduced by their sufferings as to be scarcely able to move. Orchard was with difficulty enabled to raise his head above the gun-wale of the boat, just as his deliverers struck with the horrible sight of the mangled bodies were about to return to their vessel. The Superb soon after the boat left her, went down.

[From the Boston Patriot.]

"A REVIVAL." We understand, and have the pleasure of announcing to the public, that a wonderful reformation has recently taken place in Newton, Mass. This work began about two years since, in the Congregational Societies, and the most efficient instruments in carrying it on have been those denominational orthodox; but the Baptists, and other religious sects have cordially assisted, and participated in its blessings. This good work has progressed with a rapidity altogether unprecedented; and is still going on. The subjects of it have been organized into a regular society, consisting (it is said) of 177 males; and, as is usual in great reformation and revivals, a very large proportion are youths, or in the prime of life. They have taken the name of "The Newton Society for the promotion of temperance," and their first and most prominent article is, that each member totally relinquishes the use of ardent spirits, except as medicine, by direction of a physician. They have also procured a handsome library.

May we not indulge a confident hope that this wonderful reformation, which seems to promise the most saving and permanent advantages to the human family, will spread far and wide, until our country shall become extensively, if not universally, REFORMED.

SPOTS ON THE SUN. The disk of the sun exhibits to the telescope, at present, an unusual number of spots. On Wednesday last we were able to enumerate eleven, one of which, a little north of the centre, was very large, and surrounded by an extensive penumbra. The solar spots are not often more than thirty degrees distant from the sun's equator; but one of those visible on Wednesday was near the southern limb. Since that time this spot has disappeared, and several of the others have separated into clusters of small spots.

Many of our readers will recollect the similar appearances that were exhibited on the solar disk in 1816. They are sometimes of enormous size, occupying a space of 50,000 miles in diameter; and are occasionally so mutable as to exhibit to the eye of the astronomer the appearance of exploding into fragments while he is gazing at them. *N. Haven Jour.*

ARTILLERY ELECTION. The day, as Moore says, was "as splendid as sunshine and panoply could make it." The Governor "took his seat," as the phrase is, among assembled thousands, mostly of the young class, which

turned out, to a boy. The two Elections are very acceptable to the young—and on this account, we should be sorry to outline the observance of any of our holy days.

There were no spirits sold upon the Common, as a consequence, there was no disturbance. In old times, (or in recent times,) it was wonderful to see the number of ruffians on the Common, stimulating themselves to deeds of violence, and affording an unfortunate specimen of New-England character.—It was enough to strike a stranger with a feeling stronger than surprise—and our citizens like those of Paris, in the Revolution, could but wonder where so many wretches concealed themselves, except when they came out for riot and plunder.—*Post. Eve. Gaz.*

The venerable Charles Carroll, of Carrollton, on Wednesday morning last, laid the Foundation Stone of the shot tower, about to be erected at the corner of Pitt and Front-streets, Baltimore. It bears the following inscription: "This stone was laid on the 2d day of June, 1828, by Charles Carroll of Carrollton, the only surviving signer of the Declaration of Independence." The Tower is to be built of brick, and of the best materials, and will be a huge structure, 42 feet in diameter at the base, 22 feet at the top, and 208 feet high.

The Liverpool packet ship Florida arrived at New-York on Sunday. Liverpool papers to May 1 were received. They contain no news of importance.

It was officially stated that the British government had sent out by the fast packet to Rio, urgent representations of the injury to British commerce, from the mode in which the war with Buenos Ayres is carried on, and a strong recommendation to Don Pedro to bring the war to a close.

One hundred and sixty Acts and six Resolutions were passed at the session of Congress which terminated on the 26 ult.

STATE OF MAINE.

Head Quarters, Portland, May 22, 1828.

GENERAL ORDERS:

The Commander in Chief anxious to establish firmly the salutary Militia system provided by the Congress of the United States and the Legislature of this State, and wishing to cause the most beneficial, as well as the most acceptable execution of their respective Legislative provisions, calls upon the Officers and Soldiers associated with him, to present, through the Adjutant General such questions as their experience and observation may dictate, as to the execution of the abovementioned Act. The Commanding Officers of Divisions and the Division Advocates are expected to attend promptly to this duty, and to the suggestion of views by means of which any benefit may be derived by the Militia to which they belong, through the agency of the Executive Department.

By the Commander in Chief:
SAMUEL CONY, Adjutant General.

STATE OF MAINE.

In the year of our Lord, one thousand eight hundred and twenty-eight.

AN ACT making further provision concerning the Militia.

Sec. 1. Be it enacted by the Senate and House of Representatives, in Legislature assembled, That the Governor, with the advice and consent of the council, be, and he hereby is authorized to appoint a Board consisting of three persons who shall have power to assemble in the recess of the Legislature, and devise, mature, and report a code of rules and regulations settling the rank of corps and officers, and to consider all subjects pertaining to the Militia, which may be submitted to them by the Commander in Chief, and report thereon to the next Legislature.

Sec. 2. Be it further enacted, That said Board be further authorized to prepare and report a compendium of tactics for the use of the Militia of this State, and to be compiled from the tactics which are or may be established by the Congress of the United States, to be submitted to the next Legislature.

Feb. 23, 1828—Approved:

ENOCH LINCOLN.

TO CORRESPONDENTS.

Br. Cobb's Letter, in relation to his vote in the Legislature, is necessarily put by until next week. Our friend in Portland, who says he has a "long account to send us of the progress of the good cause in that region," is requested to furnish us with it soon. It will be thankfully received. Mr. Norris' notice of "J. W. H." is received. It was not possible for us to find a place for it this week; we may insert it in our next. "Free horn" shall appear as soon as convenient. "Linus" is on file.

In this town, on Sunday evening last, by Samuel Jewett, Esq. Mr. George McCurdy to Miss Betsey Smith.

In Augusta, Rufus C. Vose, Esq. to Miss Mary, daughter of Hon. James Bridge.

In Union, Mr. Moses Walcott to Miss Mary Robbins, daughter of N. Robbins, Esq.

DIED.

In Bath, Mrs. Delphia W. Stowe, aged 23.

In Concord, Mrs. Lucy Conant, aged 96.

In Brunswick, Mr. Mrs. Mary, relic of the late Capt. Hugh Dunlap who was recently lost overboard from the brig John of Brunswick. Mrs. Dunlap declined very rapidly after the news of her husband's death, and her life was doubtless cut short through excessive grief.

MARIED,

In this town, on Sunday evening last, by Samuel Jewett, Esq. Mr. George McCurdy to Miss Betsey Smith.

In Augusta, Rufus C. Vose, Esq. to Miss Mary, daughter of Hon. James Bridge.

In Union, Mr. Moses Walcott to Miss Mary Robbins, daughter of N. Robbins, Esq.

ARRIVED.

Thursday, June 5, Schr. Poley, Crowell, Yarmouth.

June 9, Brig. Orion, Mason, Boston; Schrs. Claisse, Caldwell, Boston; Brilliant, Brown, Boston; Charles, Goldsmith, N. York; Worromtongus, Waite, Providence; Olive Branch, Blanchard, Providence; Eliz. & Nancy, Bourne, Falmouth; Boston Packet, Ellis, Boston; Sloops Ariadna, Butter, Boston; Relief, Philbrook, Salem.

June 10, Schrs. Mechanic, Blaucharp, Providence; Lady, Cabot, Bath; Sloops Rapid, Calef, Portland; Olive Branch, Perry, Sandwich.

June 11, Schr. Boston, Blanchard, Providence.

SAILED,

June 5, Sloop Return, Fuller, Falmouth.

June 6, Schr. Delia Belcher, Carr, Boston; Sloops Henrietta, Perry, Nantucket; Anna, Perry, Nantucket.

June 8, Schr. Oaklands, Tarbox, Boston; Sloop Prince, Pulsifer, Salem.

ARRIVED.

June 26, 1828.

ARRIVED.

HENRY'S COMMENTARY. Glazier & Co. Hallowell, have for sale, Henry's *Exposition of the New Testament*, 2 volumes.

To the Honorable the Court of Sessions for the County of Kennebec.

The Petition of the subscribers represent, that a more convenient mode of passing the Kennebec river, at Gardiner, than by the present ferries, has long been needed,—that the establishment of a ferry-boat, to be moved either by horse or steam power, and fitted similarly to those used in the middle states, with a reduced rate of ferrage, would greatly facilitate this object. Such an establishment, your petitioners believe, if properly conducted, would be advantageous to the proprietors as well as to the public. They therefore pray that the persons now licensed to keep the ferry at Gardiner village, may be obliged to establish such a boat as is above described, with the same rates of tolls as the present established rates at Augusta Bridge, and that in case of their refusal, some other suitable person or persons may be appointed, who will establish such boat with such reduced ferrage.

R. H. GARDINER, and 77 others.

STATE OF MAINE.

KENNEBEC, as, Court of Sessions, April Term, A. D. 1828.

AND now in this term the Court order that the petitioners cause notice of their said petition by causing an attested copy of the same, with this order thereon, to be published in the Christian Intelligencer and Eastern Chronicle, a newspaper, printed in Gardner, in said County of Kennebec, three weeks successively, the last publication to be thirty days at least before the next term of this Court to be held at Augusta, and for said County of Kennebec on the first Tuesday of August next, that all persons interested may then and there appear and show cause, if any they have, why the prayer of said petition should not be granted. Attest: R. C. VOSE, Clerk.

A true copy of the Petition and Order of the Court thereon. Attest: R. C. VOSE, Clerk.

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CARPETING and LEGHORNS. Eben Center, No. 3, Perley's building, has just

DOCTRINAL.

As Mr. Walker has appended to his "Glance at Dean's 120 Reasons," certain extracts from a discourse preached by Dr. Dwight, designed to prove the doctrine of endless misery and to show the falsehood of Universalism, and as this and the preceding number will probably be read by many persons in Oxford county who have perused Mr. Walker's production, we have thought it our duty to publish below a fair and conclusive examination of Dr. Dwight's arguments, in order, to use the language of the *Mirror* when recommending Mr. Walker's book, that "the antidote may circulate as extensively as the poison." We therefore hope that the following, though long, may be read by every person who reads Mr. Walker's book. It is part of a Review, the publication of which has just been completed, in the *SPIRIT OF THE PILGRIMS*, communicated for that excellent paper by a correspondent over the signature of "H." We commence with the writer's second number and close with his fourth,—numbers containing an examination of all those parts of Dr. D.'s Sermon which are copied into Mr. Walker's book.

By the last number of the "*Spirit of the Pilgrims*," it appears that the whole Review, containing an examination of all the discourse of Dr. D. as published in the American Tract Society's Tract No. 181, is about to be issued in the form of a tract. We hope it will be circulated extensively, and especially in Oxford county.

REVIEW OF DR. DWIGHT'S SERMON.

We come now to the first proposition, T. p. 3. "That the words and phrases which have been either mentioned or alluded to [meaning the words "everlasting," "for ever," and "for ever and ever,"] and such other words as are used to express the punishment of the wicked] appear to be used in the scriptures to denote the longest period of which the subject in each case is capable."

So far as it regards the present subject, we are willing for the sake of argument, to admit this position; although we do not really think, (speaking after the manner of man,) that Jonah remained in the whale's belly "*the longest period which it was capable*" of containing him. See Jonah ii. 6. "The earth with her bars was about me forever," &c. And we think the same observations would apply to other passages. But let us apply this proposition to some declarations found in the word of God.—Surely if these words denote endless duration, at any time, they do when applied to the attributes of the unchanging God.—The writer of the tract admits this page 5, by saying that they "denote an absolute eternity." We read that the *mercy of God endureth forever*, and this is not merely asserted once, but more than forty times, in various parts of the Inspired Volume. If, however, the doctrine supported in the tract, be true, then it is the wrath of God that *endureth for ever*. When, therefore, its advocates can produce, not forty, but one declaration of God that his *wrath endures for ever*, then we must give up to them; but until they are able to do this, we must doubt its truth, leaving them to reconcile those passages with their own proposition.

On the second proposition we will barely observe; that the application of the phrase "*for ever and ever*" to the continuance of the perfections of God, no more proves that the phrase naturally "denotes an absolute eternity," than the application of the word *good* to the infinite goodness of God, proves that the word *good* has an infinite signification. And besides, if "*for ever*" does not denote an absolute eternity, can repeating it, cause it to have such a meaning?—Do two events denote an absolute eternity, if one does not? [On this subject the reader is referred to Balsour's 2d Inquiry.]

The third proposition stands thus.

In Matthew xxv. 46, These shall go away into EVERLASTING punishment, but the righteous into life ETERNAL," the same Greek word is applied to the future happiness of the righteous, and to the future misery of the wicked."

He remarks, "that it is applied to both these subjects in exactly the same manner," &c. We grant that it is, as well, as in many other places in scripture; but it appears to us, to express the kind of happiness and punishment rather than its duration. In support of this see John iii. 36.

"He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him." It is evident that those, who then believed, had not at that time enjoyed an endless duration of eternal life; consequently it must signify the nature of the life and not its duration; and this is still more evident from the verbs *hath* and *abideth*, being in the present tense. But the following passage expresses the same idea in a still stronger light. John xvii. 3, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." See also John vi. 47. 1 John v. 10—12, &c.

As it regards a "distinction" between the duration of eternal life and eternal death, if our adversaries can see none, we will just notice one instance at least. 2 Timothy i. 10. "But it is now manifest, by the appearing of our Saviour, Jesus Christ, who hath abolished death, and brought life and immortality to light through the Gospel." When they can show us,

where *death and immortality* are brought to light, they may say there is no distinction. It is not said, that *death and immortality* are brought to light, but *life and immortality*. When the orthodox can prove that our Saviour has brought an *endless death to light*, we will resign up our faith.

He further remarks on this head, "that the word is employed in this passage to denote a duration which commences *after* what we commonly intend by time, is ended." This position we shall attempt to disprove by the direct testimony of Scripture. It is evident from the connexion of the discourse, that what was said of those who should "go away into everlasting punishment," and "into life eternal," was to take place at the time expressed in v. 31 of the same chapter. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." The coming of the Son of man is mentioned, Mat. xvi. 27, and again xxiv. 6, and xxx. 31, in each of these instances, which are all in the language of Christ himself, we are informed of the coming of the Son of man;—in each instance, he is described as being attended by angels, and as coming to reward mankind. Now the similarity in these descriptions, lead us to believe that they are all accounts of the same event. Indeed, we see no means of avoiding this conclusion.

Therefore, if we find any time specified in either instance, we are to receive it as the time of the coming of the Son of man, and consequently when these things should take place, which are mentioned in connection with his coming. Mat. xvi. 27, 28 reads thus—"For the son of man shall come in the glory of the Father, with his angels; and then shall he reward every man according to his works. Verily I say unto you, there be some standing here which shall not taste death, till they see the Son of man coming in his kingdom." xxiv. 30, 31, 34, 35;—"And they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with the great sound of a trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other"—"Verily I say unto you, this generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my word shall not pass away." These quotations sufficiently show, that the coming of the Son of man was to take place in *that generation*, and not "after what we commonly intend by time, is ended." Any one not biased by education who will read the 24th & 25th chapters of Matt. together, as one continued discourse, as they evidently are by their connection, must perceive that they treat of the same subjects, and allude to the same time;—and consequently were to be fulfilled in that generation. See the coming of the Son of man, mentioned Mark xiii. chapter and Luke xxi.

The fourth proposition may now be noticed.

"The terms in which the sufferings of the impenitent are spoken of in other passages of scripture, have so far as I can discern, no hope of their termination." In reply to this, we would first observe, that no passage of scripture can, with justness, be brought to support endless punishment which does not teach, or at least imply, a future existence. This is too evident to require any argument, and yet it will bar a large number of those texts which have been supposed to teach this horrible doctrine. "To utterly perish in their own corruption." 2 Peter ii. 12, which he quotes to support this proposition, is an eminent instance of the kind, where there appears to be no allusion to another state of existence.

The quotation from Mark ix. 43, "The fire that never shall be quenched," &c. if this relate to a future state of existence it will force on us the conclusion, that men will enter into heaven "mained," "halt," and with "one eye only." We cannot evade this conclusion; for it is the very thing affirmed in the passage, that "it is better for thee [not to enter into life merely, but] to enter into life mained." But as we presume no one will contend that men are to appear in the resurrection state, *halt, maimed*, and with *one eye only*, so it must be conceded that this passage does not support endless misery. The life here spoken of, we understand to be that spiritual life which results from faith in Christ, and reconciliation to God, and by the "fire" and "worm," a guilty conscience and the condemnation of sin.

The parallel manner in which the happiness of the righteous, and the sufferings of the wicked are exhibited to us in Mat. xxv. 46, Dan. xii. 2, Mat. iii. 12, and xiii. 36 has been sufficiently noticed in our remarks on the first of these passages in his third proposition.

His next quotation is from Mark xiv. 21. On this we would observe, that Judas might have existed, and yet never have been born, which shows his "mathematical evidence" to be, not demonstration. Does our Legislature consider existence to begin with "*being born?*" Did not Job with all his possessions and righteousness, wish, and many times too, that he had never been born? To our view, the phrase, "better never been born," appears as a strong expression that the life of the person was miserable, or disgraceful, and was probably a very common expression among the Jews, when any uncommon judgment befell any of them.

Luke xvi. 25, comes next to notice. On this the writer asserts, that "Lazarus had received all his evil things." Where he gets his warrant for this assertion, we are

unable to determine. Sure we are, that we can find none. The most that we can see is, "but now he is comforted," which is very far from amounting to it.

With what propriety is this parable applied to the characters of men? Examine. Is there one word said, that the rich man was a sinner? or that Lazarus was righteous? Is it a sin to be clothed in purple, and fine linen? or "to fare sumptuously every day?" Is it said, that he denied the request of the beggar? Or was Lazarus righteous because he was a beggar? or full of sores? or because the dogs licked them? When these can be answered in the affirmative, then the parable may be applied to the righteous and the wicked. Those who wish to see an explanation of this parable, are referred to a Sermon of Mr. H. Ballou.

The next quotation is from the 50th Psalm, "which," he says, "seems plainly to be an account of the last judgment."—It is this an account of the last judgment, then it appears evident, that the last judgment is in this life; for we are sure, we cannot see the most distant allusion to a future state of existence in this Psalm. It is, indeed, wonderful to us, how any man of common discernment, and more especially so able a man as Dr. Dwight, could draw such a conclusion. We firmly trust that there will be none to deliver out of the hand of God, and here rests our assurance of salvation; for he has sworn, that "unto him every knee shall bow."

The parable of the servant who owed ten thousand talents, is next brought to support this *heart chilling doctrine*. When any one will show us that this relates to a future state of existence of departed souls, we will then meet their arguments according to their true character, weight and force. Till then, we will forbear, least we exhaust the patience of the reader.

He next quotes from John iii. 36, and says "Our Saviour says," and at the close of the tract says, "Remember that Christ himself has told you,"—and yet, if I can credit my own senses, the passage is given in the words of *John the Baptist*. Now in both these instances, it appears to have been the object to add a peculiar force to the declaration, as being the words of Christ. Were it not for this, we should not have mentioned it; as it might have been an accident in the writer. But he who asserts without qualification, should examine well what he says. It seems too, that the tract directors adopted errors and all, made to support their cause.

Our views of the passage may be gathered from our application of it when before quoted. If this assertion "cuts off every hope of the impenitent," we think the hope of every person is cut off; for who, that has sinned, has not been in some measure, *impenitent?*

The last quotation under this head is from Rev. xxi. 27. "There shall in no wise enter into it any thing that defileth or that worketh abomination, or that maketh a lie; but they which are written in the Lamb's book of life." We have sufficiently answered this in our introductory remarks. Is it not said, "the soul that sinneth it shall die?" and yet we trust some will live; and why not all, as well as a part? If life beyond the grave is the reward of righteousness done here, we must admit that all will not enjoy it. But if that life is "the gift of God, not of works," then we do not perceive why he may not give it to all his needy children; for we are his offspring." See Rom. vi. 23. Eph. ii. 8, and many other passages.

If all the texts which he has quoted do not prove this proposition, (and we submit to the candid reader to decide,) it is not probable that "a multitude of others," which he says "might be added to these," would do it; for he unquestionably selected those which he considered strongest in its support.

The objection which he has stated, tract page 7, "That God cannot justly punish the sons of men, who are *finite* beings, with an *infinite*, or *endless punishment*," we conceive this assertion to be founded in the very nature of things, to be *unanswerable*. To us his reasoning on this point appears without any weight. "Infinite obligations," "infinite evils," and "infinite punishment," seem to us to be things of which *finite beings* can have no conception. Let us not be wise above what is written." "But let us proceed" as he suggests, "to other considerations which lie more within our reach."

"God may justly punish sin so long as it exists; and it may exist forever."—T. p. 7.

To the first clause of this proposition we readily assent, which precludes any argument on that. But let us see on what authority the latter clause stands. The assertion that "he who sins through this life may evidently sin through another such a period," &c. has not the least shadow of an argument to prove that sin *will* exist forever. We might with equal propriety say, that the earth has continued many thousand years, and it may evidently continue another like period, &c., and thus establish the eternal duration of the earth, notwithstanding the express declaration of scripture to the contrary.

The next proposition is "The scriptures teach us, that sinners who die in impenitency will not cease to sin throughout eternity."—T. p. 8.

To support this he says, "The supposition that their sufferings in a future world will be complete, involves in it as a consequence, that they *will* continue to sin." If this be not a sophism, we know not what is. This statement, including the two last quoted propositions, and argument, in plain

language is this. Sin may be punished throughout eternity, because it *will* exist throughout eternity; and it *will* exist throughout eternity, because it will be punished throughout eternity!! Such reasoning require no comment. We are not astonished that the doctrine is perplexing, if this be the foundation on which it rests.

It may be proper just to notice texts quoted under this head. The first is Rev. xxii. 15. On this he says, "It cannot be questioned that this is an account of the existing character of sinners in the future world." We shall, however, call it in question, unless some of its friends will satisfy us how men can be *whoremongers*, and *murderers*, in a spiritual, undying state of existence.

The other is Eccl. ix. 10, where he renders grave in the common version, "*the world of spirits;*" and adds, "*wisdom*," in the language of Solomon, denotes *virtue*," and "*work*" here intends the "*work of salvation*." It certainly is but just to contend that if *grave* here means *world of spirits*, it is equally the *world of righteous* as well as *sinful spirits*; for there is no distinction made. Now let us see how it will read with this construction. "Do therefore what thy hand findeth to do with all thy might; for there is no work of salvation, device, knowledge, nor virtue, in the *world of spirits*, whither thou goest." If there be no *virtue* in a future world, there is nothing to be desired; and if there be no *knowledge* there, surely there is nothing to be feared; for those, who know nothing, can suffer nothing. We are willing to leave such difficulties to be reconciled by those who adopt them.

The last proposition is in these words, "These things are all said and done after the close of the present dispensation; and after the commencement of that dispensation which in the scriptures is represented as eternal and unchangeable."—T. p. 8.

What things the Dr. meant that are said and done after the commencement of that which has not, in his views, yet commenced, it does not appear, nor how things can be done in an unchangeable condition.—And as he has not seen fit to enlighten us by any argument to the point, we must remain ignorant.

Having examined all the evidence brought to prove that sin will continue throughout eternity; we design to show that it will not be continued; it being conceded by the Dr. himself, that if sin does not continue, complete, punishment cannot continue. And

First, we would observe, that there is nothing in *sin of itself*, which would render it probable that it is *eternal* in its duration.

Secondly, let us examine the scriptures to see if there be any positive declarations on this point. In the prophecy concerning the Messiah, Daniel ix. 24, it is written, "Seventy weeks are determined upon thy people, and upon thy holy city, to punish transgression, and make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness."—In Matt. i. 21, "And thou shalt call his name JESUS, for he shall save his people from their sins." Luke xix. 10, For the Son of man is come to seek and to save that which was lost." Were not all lost?

St. Paul tells us, Rom. vi. 7, "For he that is dead is freed from sin." And 1st Cor. 25, "The last enemy that shall be destroyed is death. Death is swallowed up in victory. O death! where is thy sting. O grave! where is thy victory. The sting of death is sin." If death shall be destroyed, will his sting remain? If sin which is the sting of death, shall continue throughout eternity, what propriety is there in saying, O death! where is thy sting? when it may be replied, here it is, here it will exist throughout eternity.

Heb. ii. 14, "That through death he might destroy him that hath the power of death that is the devil." 1st John iii. 8, "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested that he might destroy the works of the Devil." If the devil, and the works of the devil, which are sin, are to be destroyed, how is sin to exist throughout eternity? We believe we have now proved this point by the direct testimony of scripture.

The rates of premium offered, are as low as those of any other similar institution, and every man has an opportunity, for trifling sum, to protect himself against the ravages of this destructive element, which often in a single hour sweeps away the earnings of many years.

The course of office pursued in transacting their business, and in the adjusting and payment of losses is prompt and liberal. For the terms of insurance application may be made to the Agent, who is authorized to issue policies to applicants without delay.

Gardiner, Jan. 5, 1827.

PEARSON & HOWE'S Patent Box Machine
Having received a patent, securing to us the exclusive right of making, constructing, using, and vending to others to be used, the improvement by us invented for making *Sugar Boxes* by machinery, we give notice that persons wishing to purchase machines, may, on application to us at Alna, be supplied with the same, built in the best manner and machines in operation since the fifteenth of April last, are called on for a reasonable compensation since that time. And all are cautioned against making or using them in future without a purchase sued: but our terms of sale will be made so liberal as to afford no excuse for a violation of the patent. The movement of the machinery is simple in its operation, rapid and its work exact. All stuff of sufficient and narrow, or of unequal thickness is precisely matched by halving, as fast as the boards can well be handled for the purpose e.

Any who are extensively concerned in the making of Boxes of any kind; or in any mechanism in which cross-cutting is a principal operation, will find the improvement of advantage beyond probable calculation.

PAUL PEARSON,
JOHN HOWE.

Alna, May 12.

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PROPOSALS for publishing a new *Universalist Periodical Work*. The Subscribers, believing that reason now exist, in the circumstances of the community, for commencing in this region, another *Universal Grace and Love*, and hoping they may be used by conducting a work of this nature, hereby issue proposals for its publication. The principal objects which, as Editors, they will endeavor to keep in view, are as follows:

1. To note any changes in the community relating to the denomination to which they belong, and announce intelligence affecting its concerns; such as, meetings of Conventions and Associations; Ordinations and Installations; Conversations; Formation of Societies and Churches; Admissions into the Ministry; Obituaries, &c. &c.

2. To expose the measures adopted by crafty, arrogant, and ambitious leaders of sects, among us, by which they accumulate immense funds, subscribe the interests of Sectarian establishments, and build up the exclusive and threatening cause they have espoused, on the ruins of our civil liberties, on evasion of the spirit of our Laws, on prostrated reason, and on misinterpretations of the Holy Scriptures.

3. To proclaim the glorious tidings of the grace of God, by explaining and illustrating the Scriptures; and by using all other laudable means to promote that most important object.

4. Desirous to accommodate those who wish to take but one paper, the Editors will devote a portion of their columns to the current news.

This work, then, bring a medium through which to send abroad intelligence, to sound an alarm and thereby arouse the community to a sense of impending danger, and to communicate a knowledge of the gospel of God's grace, they propose to denominational TRUMPET. And if The Trumpet sound with an inviting voice; if it give not an uncertain sound, but alarm where alarm is necessary; if it be, indeed, "the trumpet of the gospel," the Editors will hope for a share of patronage from an intelligent, inquiring and discerning community.

TERMS. The Trumpet will be printed on good paper, in a sheet of Royal size, and published every Saturday, at Boston,